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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. XII.—NEW SERIES.—No. 10.

OCTOBER, 1888.

FURTHER FACTS CONCERNING E. H. SEARS.

THE readers of the NEW-JERUSALEM MAGAZINE must, I am sure, feel sincerely thankful to Edmund H. Sears for his brief but interesting and faithful sketch of the life and character of his much beloved father, which appeared in the August number. But only those who were personally and intimately acquainted with that father can fully appreciate the self-restraint under which the son must have written, to have been able to avoid as he did anything like eulogy of one possessing so many noble and lovable traits, and who was so near and dear to him.

Referring to his father's residence at Cambridge while in the Divinity School, Mr. Sears says: "I do not know when his attention was first drawn to Swedenborg, but it was not, I am quite sure, as early as this." In this he is perfectly correct. And as I know the exact time and manner in which his attention was first drawn to the Writings, I have thought a brief account of it might interest the readers of the MAGAZINE. It is worth remarking here, that while Mr. Sears was the means under Providence of placing me where I first became acquainted with the heavenly doctrines, I was subsequently made instrumental in calling his attention to, and awakening his interest in, the same doctrines. And it happened thus:

While together in the Divinity School at Cambridge we

were much in each other's company and formed a very close intimacy, though we were not of the same class, Mr. Sears graduating a year before me. At the time of his graduation, (1837) he was invited to preach a few Sundays for the Unitarian Society at East Bridgewater, Mass., at that time without a pastor. From there he went West, I think to Toledo, where he was preaching at the time of my graduation. Some weeks before I left the Divinity School, the Unitarian Society at East Bridgewater (still without a pastor), whose affection and confidence Mr. Sears had won the year before, wrote him requesting that he would recommend some one in the class soon to graduate, to occupy their pulpit a few Sundays after his graduation; and he was so kind as to recommend me. I accordingly received and accepted an invitation to preach four weeks for that Society, immediately after leaving the School. At that time I had not the slightest knowledge of the New-Church doctrines; and learning on my arrival in East Bridgewater that there was a Society of the New Church in that town, I naturally felt a little mortified and somewhat ashamed, being fresh from a liberal Divinity School, to be obliged to confess my utter ignorance of Swedenborg and his teachings. But I did confess my ignorance, resolving at the same time to remain no longer ignorant of this new theology, and to express no opinion about it until I had one to express. And I knew that, before I could have an opinion about what was called "Swedenborgianism" that was worth anything, or was fit to express, I must inquire into it and learn what it was. And to do that I felt that I must, as an honest seeker after truth, inquire of those who had studied the subject sufficiently to understand it, or I must read the books in which this professedly new Christianity was taught. I had the opportunity while at East Bridgewater of doing both, and gladly availed myself of it. I sought and made the acquaintance of New-Church people who were esteemed by their neighbors for their uprightness and purity of character, and were thought to have a good understanding of the new doctrines; and I plied them with many questions. And although closely occupied with writing sermons and

attending to parochial duties, I found time to read carefully some small New-Church books, among others, Mr. Parsons's "Sunday Lessons for Children," and Sampson Reed's "Growth of the Mind;" both of which works surprised me by their sweet spirit and solid sense, and the latter especially delighted me not less by its graceful style than by its profound wisdom, and what then struck me as its original and independent thought.

And so by a little reading and a good deal of questioning, during my four weeks' sojourn in that little town, I learned enough about this new religion to satisfy me that Swedenborg had been strangely overlooked or misunderstood by Christians generally, and that his writings contained much truth which all the Churches greatly needed; and I resolved to pursue the inquiry until satisfied of the validity or invalidity of the seer's astounding claim. I left Bridgewater for Syracuse, N. Y., where there were then a few Unitarian families, and whither I had, before leaving the Divinity School, agreed with the American Unitarian Association to go. But before leaving I provided myself with ten or fifteen volumes of New-Church works, recommended to me as among the best for prosecuting the inquiry on which I had entered. No sooner had I reached Syracuse, than I began the study of my Swedenborgian books; and the more I read, the clearer I saw the truth they contained, the more sensible I became of a new coming of the Lord to my own soul "with power and great glory," and the more strongly confirmed in the belief of the extraordinary illumination of the seer of Stockholm. And before the lapse of many weeks it became apparent to me that I was not in a fit state to build up a Unitarian Society, or to render the kind and degree of service which the American Unitarian Association had a right to expect of me; for my faith in the central doctrine of Unitarianism had begun to be severely shaken. I accordingly asked and obtained a release from my engagement with the Association; and circumstances which I need not recount here, led me from Syracuse to Lockport, N. Y., where was a small company of "liberal Christians," who seemed less anxious for mere doctrinal ser-

mons than they were for those that urged righteousness of life. There I remained through the autumn and winter of 1838 and 1839, preaching to a little band, and quietly but earnestly investigating the New Christianity.

Becoming at every step in the inquiry more and more deeply impressed with its beauty, truth, and heavenly origin, my thought naturally soon turned to my much loved friend, Sears, accompanied with an intense desire that he should share with me in the new and glorious truths opened up in the Word through Swedenborg's sublime revealings. Mr. Sears was then at Wayland, Mass. I accordingly determined to reveal to him confidentially what I was doing, for as yet my deep interest in the Writings was not generally known ; and confiding in his benevolence no less than in his friendship, I wrote him substantially as follows, according to the best of my recollection at this time : —

"My Dear Brother Sears : You will doubtless be much surprised and possibly a little alarmed, and may think that I have lost or am losing my senses, when I tell you that ever since I left Cambridge I have been reading the writings of Emanuel Swedenborg and his expositors ; and not only so, but I have found, as a consequence of this reading, my religious views greatly changed or rapidly changing. My Unitarianism, so far as that term expresses a system of religious doctrine, is fast slipping away from me, spite of my most vigorous efforts to maintain my grip on it. I do not mean that I am becoming blind to the good there is in the denomination, nor losing one atom of my esteem for its many estimable people ; but I am, as one might say, becoming engulfed in Swedenborgianism. I am afraid I shall sink quite out of sight in this strange quick-sand, if such it be, unless some good friend comes to my rescue. And there is no one within the circle of my acquaintance who can render me such service at this critical juncture as yourself ; for there is no one in whose solid judgment, high purpose, and keen spiritual insight, I have so much confidence as I have in yours. So please hasten to my rescue, for I greatly need your help. Yet I see not how even you can help me one atom, without first reading the very books I have read, namely, Noble's "Plenary Inspiration of the Scriptures," Reed's "Growth of the Mind," Swedenborg's "Heaven and Hell," "True Christian

Religion," and "Apocalypse Revealed;" all of which you will find at Otis Clapp's book-store in Boston. And when you shall have read and studied one or more of these works, will you tell me what your impression is?

"Please write me at your earliest convenience, and let me know if I can count upon your speedy assistance, in the way of helping me out of the gulf, if it be one, in which you see I am pretty deeply plunged."

Of course I wrote considerably more than this; but the above embodies the substance of my letter according to the best of my recollection. And it produced precisely the effect that I intended and desired to produce. Mr. Sears promptly responded to my request, and immediately procured some of the books I had read, and entered upon the investigation of the alleged new revelation. The following June (1839) I returned to Massachusetts, and lost no time before visiting him at his home in Wayland. He had then read most of Swedenborg's "Heaven and Hell," and some other works, evidently with sufficient interest to satisfy him that there was more truth in Swedenborgianism than he had supposed, or than Christians generally had any idea of. But, although pursuing the inquiry with his characteristic candor and fairness, he was then unable to see the truth of many of the new revealings; and we sat together in his library till late into the night discussing, in a friendly but very earnest manner, the points on which it seemed to him that Swedenborg was in error. But, as I thought at the time and still think, many of his objections no doubt were urged for the purpose of drawing me out on the topics discussed, and getting at the view of them as it lay in my own mind. My visit to him satisfied me that my letter of the previous January or February had accomplished its intended purpose, and that my friend could never rest short of a thorough investigation of the new revealings; and I had no doubt what would be the inevitable result of such investigation.

Since that time I have received from him many letters, and not a few pretty long ones, some forty or more of which I have now on file, and a portion of which doubtless contain

the fullest account anywhere on record of Mr. Sears's progress in this new field of inquiry, and of his final and full reception of the heavenly doctrines, none the less full in my opinion because of his continuance till the close of his earthly life in external connection with the Unitarian body. He met, as his letters show, with some difficulties, as every thorough and cautious investigator does; and his reception of the new truths, if not so rapid as that of many others, was the more intelligent and thorough, perhaps, for that very reason. In a letter of Oct. 31, 1841, he says: —

"I do not yet see the spiritual sense as Swedenborg unfolds it, so consecutive, clear, and rationally developed as to warrant me to believe that he was specially illuminated in regard to it; neither do I deny it. This is the very part of his system which I now have in examination, and on the result of this examination probably will be my relation to his entire system. Almost every one of the heavenly doctrines I am ready most heartily to embrace, and do endeavor to live out."

And in a little less than a year thereafter, he writes: —

"I continue to read the writings of Swedenborg, and will tell you just how I stand in regard to them. The general doctrines of Swedenborg commend themselves entirely to my understanding. I mean by the general doctrines, that concerning the spiritual world, the resurrection, inspiration, regeneration, and the doctrine of life. The doctrine concerning the Lord I see nothing to object to so far as I am sure that I understand it."

He then proceeds to state some difficulties which he encountered in connection with this doctrine, and of which he had yet found no solution in any New-Church writings. But straightway he adds: —

"Very likely there may be some explanation of this which I have not met with."

But all his difficulties were finally overcome, and four years later (1846) he writes me: —

"The doctrine of the Lord is glowing in my mind like a noonday sun, and I cannot doubt any longer that Swedenborg was the appointed medium of a New Dispensation."

In this same letter he declares his full reception of the New-Church doctrines in the words following. After some congratulations and remarks of a tender, personal character, he proceeds: —

"You will judge by this, what I suppose you knew before, that I am a full receiver of the New-Church doctrines. I told our parish committee [he was then preaching at Lancaster] last spring that I had become so much of a New-Churchman, that I must resign my office, against which they earnestly protested, saying that my people, knowing my views, were anxious I should remain. Since which time I have been sick, and continue unfit for my duties. And thus the matter remains, as I wait for the return of such a measure of health that I may make to my people a full communication upon this subject. Notwithstanding their kindness and toleration of my views, and the New-Church sentiments and sympathies which exist among a portion of them, I do not see how I can remain."

This was written at a time when the New Church appeared to him, as once it did to me and has to many others, to be a visible and organized body. But he subsequently changed his view on that subject, as others have felt obliged to do on arriving at a clearer understanding of what is really signified by the Apocalyptic New Jerusalem. In one of his letters to me he says: —

"I wish I could see you and have a long palaver with you, such as we may hope to have when we get into the other world and breathe the clearer and more bracing ethers. You know I used to quarrel with you about 'the visible Church.' I believe I understand you now, and fully agree with you on that subject."

And in another of his letters, written just after his meeting with Dr. Worcester in his church at Weston, and holding a pleasant conversation with him after the Sunday service, the same occasion, I presume, to which his son refers near the close of his article — he writes in a joyful strain, and speaks of the great pleasure which Dr. Worcester's cordial manner, as well as his kind and appreciative words, at that interview afforded him; and he adds as something which he was sure

would please and possibly surprise me: "In the course of our conversation the Doctor remarked: 'I really think, Mr. Sears, that you are doing more good by remaining where you are [that is, in external connection with the Unitarian body], than you could have done had you dissolved your connection with the Unitarians and joined the New Church.'" He had good reason for believing that this information would gratify me, since it was a virtual approval of the advice I had given him years before, and which some of my brethren had thought not only unwise but indicative of disloyalty to the New Church. But such thought was but the legitimate offspring of a mistaken idea of the nature and whereabout of the New Church.

I ought perhaps to say that, notwithstanding what Mr. Sears wrote me in 1846 (see extract on page 583) his son is quite correct in saying that his father "turned rather fondly to the idea of universal salvation, not as a positive belief, but as a thing that might ultimately be accomplished;" and that "some things in the Spiritual Diary and Memorable Relations troubled him." From repeated conversations held with him I know that this was so; but it did not seem to lessen his general estimate of the Writings, nor weaken in the least his faith in Swedenborg's extraordinary Divine illumination.

Germantown, Pa. B. F. Barrett.

Spiritual sacrifice includes more than merely attending the church services: it is to be ready with the knife of Abraham to slay our will in obedience to the Divine will, and, with Paul, to be able to say, without exaggeration, "I die daily." A spiritual sacrifice is bridling the tongue, keeping chaste the eye and ear, the willingness of the feet to tread the paths of tribulation of the Lord: this is the laying on of hands on the sick that they may recover. — *Rudolph Kogel.*

ADDRESS ON THE GENERAL PASTORATE.

Brethren of the Council of Ministers:—

THE question assigned me today is, "How shall we best promote the functions and efficiency of our General Pastors?" To answer this question effectively, perhaps a glance at some of the functions of the Church itself will render us a measure of assistance.

In the "True Christian Religion" we are told that in June 1770, the Lord "called together His twelve disciples, now angels, and sent them forth into all the spiritual world, as before they were into the natural world, with the command that they should there preach the Gospel anew;" and that, "then every apostle had his province assigned him." The gospel they were to preach is the gospel of the second advent: "That the Lord Jesus Christ reigns, whose reign will be for ages of ages." And subsequently we read that soon after "they were executing this command with all zeal and industry."— T. C. R., 4, 108, 791.

From these statements we learn that the original commission given to the Church by our Lord in Matthew is still in force under the New Dispensation: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." And again in Mark: "Go ye into all the world, and preach the Gospel to every creature." And it is not only still in force, but has been renewed in our day under circumstances which render it all the more binding and imperative. The threefold relation of the transaction in 1770, each time with varying particulars, indicates its great importance and the deep impression it was intended to make. More knowledge is now communicated, and we live in an age of more numerous and more powerful instrumentalities and of much larger opportunity.

The New Church therefore is to be preëminently a mis-

sionary Church. Its great function is an evangelizing work. It is to make disciples of all nations. Its duty is to grow, to extend a knowledge of the truth, to be instrumental in building up the kingdom of God, calling men to repentance and reformation of life; pointing them to the one Lord God and Saviour, and teaching them to observe all things whatsoever He has commanded us. And we are emphatically told by our Saviour that our belief is to be that of the heart. Not merely an intellectual belief in certain true doctrines; nor yet a belief which enlists only a fractional part of our affections, but a belief of the heart. That is, our ruling love must be in it. And the Church is to move on as a common body, having for its governing purpose the edification of its own inward life and the extension of the communion of mutual love; and, as an indispensable means to this end, the perfecting of its own order for the purposes of its work.

In A. R., 66, where the seven golden candlesticks are spoken of as signifying the New Church on earth, in all its complexity, it is added that "the perfection of every form consists in various things being suitably disposed in their order."

While in the chapter on "Ecclesiastical and Civil Government" in the "New Jerusalem and its Heavenly Doctrine," the close analogy between ecclesiastical and civil affairs is pointed out, and the necessity for a similar order in both affirmatively maintained. There must be governors or prefects set over affairs. "There must be order among the governors." And there must be "superior and inferior governors, amongst whom there is subordination." Priests or ministers are those who administer ecclesiastical affairs.

This disposition into order, and the arrangement of different degrees of the pastorate, is confirmed by universal experience. Nine tenths of the Christian Church, in its different branches and in all its ages, have found it necessary and have supposed it to be of apostolic origin and authority. While those denominations which discard it in theory seek by various contrivances to avail themselves of the principle. Whatever prejudice exists against it in any quarter has undoubt-

edly arisen from the abuse of the superior offices in ages more corrupt and darker than the present, and in countries where the Church had been united to the State.

The less we represent the higher office of the ministry as a governing use, and the more we emphasize its serving and helping, its 'pastoral and missionary, uses,' the farther shall we be from calling forth any such prejudice; and the practical good sense of the people will soon commend its usefulness and importance. The rapid growth of the Episcopal and Methodist Churches in our midst is due more to their careful pastoral supervision, and efficiently working organizations, than to any peculiar doctrines, or any particular mode which they have of presenting the truth.

There is a strong influx in our day into the popular mind leading men everywhere to combine, associate, and organize. We see organizations springing up for every possible purpose. It is the spirit of the age. Capital combines, labor organizes, all interests whatsoever enter into associated effort, and all find so their objects the better carried out. An idea that is not strong or active enough to create an organization fails of practical results.

The better therefore, and more complete, the order we can establish all the functions and uses of the Church, the more receptive will our whole body become of that powerful influx now descending from the Lord through the new heavens.

The first practical idea which from all this presents itself is that we must thoroughly believe in the office of General Pastor, and desire to have it filled. The convictions of the Church in this direction are to be aroused and utilized. Our people should be exhorted to be coming more and more fully into the performance of all the proper uses and duties of a Church. We must strive to render practical and operative the injunction of our Lord: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." And in every State Association there should be fostered and kept alive a wholesome unrest amongst the ministers and people until this function is provided for and per-

formed. Let it be an object of desire continually held up to view, something for the Association constantly to work for; as a local parish without a pastor would endeavor to find one.

A General Pastor then on coming into the office feels himself called, and surrounded, and supported by the affirmative, and genial coöperative sphere of the whole Church. And it is a noteworthy fact that in those instances where a General Pastor has been installed in any of our State Associations, a hearty response has been accorded by the people. The great usefulness of the office has at once become apparent; and an unexpected readiness has been developed on the part of all classes to look to the office, and to call upon it for its services and care. The eminently good success which has attended the experiment in Massachusetts, should serve as an incentive to other Associations to adopt a similar policy. From the first of their induction into the office our General Pastors have usually more calls for their labors than they are able to meet. Not only isolated receivers and small circles, but also regular societies and parishes, require the oversight and visitation, and thrive better under the wise counsel and pastoral advice, of a general superintendent.

In my observation of the affairs of the Church, extending over the last forty years, I can call to mind many societies, with whole districts of country where there were little bands of earnest receivers, in which the interest has died out and the Church disappeared from the want of this shepherdizing care in fostering the organic life of the Church; and the consequent absence of hearty communion and fellowship with other portions of the general body. And my belief is that not a few of our dull and lagging societies could be quickened into new life and usefulness by an active and hearty supervision of this kind. While more attention than has been common with us ought to be paid to, and more pastoral care bestowed upon, the scattered outlying groups of receivers. Receivers of the doctrines ought not to remain too long as mere receivers, but should be induced as early as practicable, to come to an open confession of the faith, taking a decided

stand in and for the Church, and coming into affirmative coöperation with all its good uses.

Were we to follow the plan laid down by our Lord in His commission to the apostles, the one followed out by them when they went forth to plant the Christian Church, and the one generally implied in the writings, we should begin with the General Pastor, and send him forth first, to create a constituency, to seek and to find the scattered and wandering sheep, to gather and instruct them, and organize the common body in a certain district of country. The only words I find in relation to this subject, either in the Gospels, the Apostolical Epistles, or the writings of the Church, are that the ministers or evangelists are to "go;" that they are to be "sent." I remember no phrase in this connection equivalent to saying, "Wait until a call comes;" or "Wait until you are sent for." The command is to go forth into all the world and preach the Gospel to every creature.

The General Pastor, therefore, if not the first officer appointed in an Association, should be installed at the earliest moment practicable. And the sentiment and practice of the Church ought to signalize and emphasize that portion of his functions which the term pastor implies; the hunting, gathering, teaching, leading, shepherdizing care of the general flock. While the ordaining of ministers, the presiding at public meetings of the common body, and the dedication of houses of worship, should be held as incidental and subordinate portions of his work.

In the present migratory condition of our American community, one of the most fruitful occasions of loss to our societies is the removal of members and attendants to new places of abode. They go out into the suburban districts, to other parts of the State, or to some far-off portion of the country. Most commonly they settle in places where there is no New-Church worship or instruction to be had; severed from their former associations and influences, in too many cases their interest droops, the worldly sphere is strong about them, their families get drawn into other connections, and the

Church hears of them no more. Experience shows that we have a large and growing history of this kind.

Now, the office of General Pastor does something, and may be made to do a great deal more, towards keeping up connection with these migrating persons and families; ministering to their spiritual wants and retaining them in practical communion with the Church.

Another much needed service that can be performed is that of securing ministers promptly for vacant parishes. The breaks that are apt to come between one settlement and another are the occasion of uneasiness and not unfrequently of long delays; during which the general interest and the congregation dwindle. One of the strong points in the operation of the Methodist polity is that it provides that a church shall not be without a pastor a single Sunday.

It is of course of the utmost importance to the good of the Church that the General Pastor should, as speedily as possible, be furnished with the appliances and accessories which will enable him to carry out his plans, to their ultimate details, of reaching and providing for all portions of the territory in which he is located. And among these accessory helps are, sometimes, colporteurs, lecturers, and other missionaries.

A question which naturally arises is, Ought the General Pastor to be at the same time pastor of a local society or parish?

Under what is usually termed "the pressure of circumstances," the custom has widely prevailed in ecclesiastical bodies around us, as well as our own, to take for general overseer the able pastor of some thriving society or parish; expecting him to divide his attention between the two offices. The evident disadvantages growing out of this arrangement, it is usually attempted to supplement by providing such pastor with an assistant minister in his own parish. A strong motive to such an arrangement has no doubt been the want of funds necessary to support a General Pastor entirely devoted to that use. And in some cases local pastors are not willing to retire from the pastorate of a parish with which they have pleasant and useful relations, for the sake of enter-

ing the more general field. In many instances much good work has been accomplished by this double pastorate.

It is seen at a glance, however, that the two offices are somewhat dissimilar in character, and that they call into play a somewhat different range of faculties. While in practice it may frequently occur that a close attention to the duties of one function will impede or even seriously conflict with the services required by the other. And in the New Church we know that the good, helpful influx flowing into the offices of the ministry out of the heavenly world is distinctly different in the two cases.

The inference to be drawn, therefore, is that we should aim to give our General Pastors a competent support in the one office, detaching them from other complications, and separating them to the performance of the single work. I am a firm believer in the system of endowments. It is a practice the usefulness of which has been demonstrated by a world-wide experience. It gives to every use a firm foundation and more dignified standing. Institutions of the Church so buttressed and sustained exert a greater power for good. The influence they shed is steady and unbroken. Their moral force is useful. They give assurance, inspiring hope and confidence in the general mind of the Church. They attract additional contributions and stimulate coöperation. For men naturally are more ready to put their money into an enterprise whose success seems to be well assured, than into one that is somewhat doubtful. Such a foundation, even when small, helps to supply deficiencies, and often tides over a break in the contributions, preserving the continuity of a use in depressed or unsettled times, which otherwise might fall through and disappear. It is a legacy therefore which the present ought to impart to the future.

Hence, a sentiment of the importance and desirableness of endowed foundations should be cultivated and kept alive in the Church; that so, persons having the means may have constant incentive and encouragement to devote needed sums to these various uses.

As we all can see, the growth of the Church depends upon

the methods we adopt, and the earnestness and energy with which we carry them out.

The denominations around us in choosing men for the superintending and supervisory positions, usually look out for those of early middle age; seeking sufficient maturity and experience to insure discretion and sound judgment; while at the same time securing physical stamina and vigor in execution, with a fair prospect of many years of continued usefulness.

One thought remains. This relates to the inducted General Pastor himself. One who is to become such, should undoubtedly be possessed of a thorough belief in the office, and in the importance and necessity of its functions. That he should be gifted with an appetency and love for fulfilling its functions is likewise equally apparent. He should, too, be in the endeavor to realize the new apostolate, and ready to open his mind to the new influences now descending out of heaven into the Church. While it is one of those things which goes without saying, that the better in any case the function is performed the stronger will be the call on the part of the Church to have the office continued, and for new ones to be created and filled. The practical carrying out of its duties to all their valuable and far-reaching results, will afford the clearest demonstration of its beneficent uses as a living part of the organism of the Church; and very soon the people will nowhere be willing to be without it.

It is to the General Pastors themselves, therefore, that we are largely to look for those acts and suggestions which will call the needed coöperation into activity, enabling them to render their functions more widely useful and more thoroughly efficient. It appears to me that they ought not to be too modest in presenting the claims of their office, and in making known to the Church the aids and supports which the work requires for its extension. They are put in trust of important interests of the Church, for which necessary provisions should be made, and for which, undoubtedly, the Church will proceed to provide as soon as they are properly pressed upon their attention. Not the personal wants of the General Pas-

tors, but the imminent needs of the Church, are what are involved in this call. And in all our affairs the pressing demand of the time is a larger instalment of that self-sacrificing love which our Lord embodied, and which qualified in so great a degree the hearts and lives of the primitive disciples. Instances may arise in which men of means will enter the ministry from a love of the use, and be willing to devote themselves to the General Pastorate in places where an adequate salary cannot be had.

I fear that very little has been done in these remarks towards answering the question assigned me, but hope they may serve to lead the way to a thorough and useful discussion.

We remember that after the delay in front of Mount Sinai, the giving of the commandments and the setting up of the tabernacle, then there came the arrangement of the priesthood, with the disposition of the camp of Israel into its wonderful order, preparatory to the march through the desert. And when all was completed and everything in readiness, then the movement began.

And may we not believe that the Lord is waiting for us as a Church, to obey His commandments and enter into coöperation with Him by arranging our whole camp into a useful working order, that so He may bestow upon us the fuller gifts of His spirit, and lead us on to good success in the conversion of men and the extension of His kingdom on earth?

Portland, Me. W. B. Hayden.

Long is the reach of life's journey,
But the way grows strangely fair,
And the nearer I get to its ending,
The sweeter the songs in the air.

The heart laughs out in its gladness
As the home is coming in sight,
And the western skies are all golden,
Where the day melts into the night.

— *Marianne Farningham.*

MY LIFE.

My life is a stream
  Running away,
Changing its banks,
  New every day.

Now it is time
  Holds me in bounds,
Then swift ahead
  Eternity rounds.

Ever and on
  I hurry full fleet,
Laughing awhile,
  Finding life sweet.

Once in a while
  Shadow and tear,
But they soon go,
  And leave sunny cheer.

Life is a good,
  Never an ill;
'Tis the sweet waves
  Of His dear will.

I am a song
  Sung from God's heart;
Joy unto men
  I must impart.

Rest there and sing
  Forever I may;
Love has my night of sin
  Changed into day.

J. M. Scott.

WHAT IS THE WORK OF THE MINISTRY?

To one who is just entering upon the work of the ministry, — just leaving the secular life in which it has been his part to be led and taught, — and assuming the duty and the responsibility of teaching and leading others, this question comes home with peculiar force. During the years of youth and opening maturity, not only has the instruction from God's Word, given through the ministry, been listened to and received, but from a growing appreciation of the value of that instruction, and from observation and reflection, there could not fail of being formed in the mind a more or less distinct idea of what the work of the ministry is, or should be, and of its importance to the world at large. The desire and the purpose to enter this field of labor as one of God's ministers is in part due to special inward promptings, and in part to this earlier training and expansion, and the three years' course of special preparation must necessarily so operate as to enlarge, modify, and perfect the earlier ideas in regard to this work, and to deepen the sense of its great import.

The minister's work extends itself into every aspect of human life, and upon every plane of human thought. He is to be a pastor or shepherd to his people, preach the kingdom of God to every creature, be instrumental in casting out evil spirits which influence men's minds, and aid in healing those spiritually diseased. He is "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to the bound." Now, as all these different kinds of service enter into and form an essential part of the minister's work, and especially if we call to mind the reproof given by the Lord, in the thirty-fourth chapter of Ezekiel, to those shepherds who neglect this work, it seems useful and appropriate that at this close of the preparatory state and beginning of the actual work, the effort shall be made to arrange and formulate, with as great a degree of clearness as possible, the various conceptions in regard to this work which have

been formed in the mind. The very sacredness of the work, the fact that it is consecrated to our Lord, and deals with the eternal welfare of men's souls, should cause one entering the ministry to pause and make sure of his pathway before stepping within the precincts of the profession; while to approach this great field of labor carelessly, or without an earnest, sincere endeavor to gain an intelligent understanding of what the real work is to be, and to fit one's self for its requirements, is little short of profanation. Therefore it is wise to stop at this time and inquire "What is the work of the ministry?"

During the process of any and all moral or spiritual growth which may take place in a single individual, or in a community of individuals, the intellect leads the way. The will, for the purpose of its own lasting benefit, orders the advance; but that part of the mind's mechanism by or through which the purpose of the will produces its effects, and which embraces the powers of ascertaining facts, perceiving truth, detecting error, and discerning the ratio of things, *this* part of the man it is which starts in advance, learns the proper direction in which to go, prepares the pathway, and beckons for the will with all its affections to follow. This part of the man it is which performs the triple service of warding off or dismissing what is unpleasant or injurious to the will, of introducing with courteous recommendations those things which would be conducive to its pleasure and benefit, and seeking out the ways and means by which the desires and commands of the will can be brought into effect. It is *this* part of the man which must first be approached; therefore the first work of the ministry is to reach the intellects of the people, and lead them into the understanding of the principles of heavenly life. Of course, the very purpose of all instruction is that there may be resultant goodness of life, — purity, holiness, and the internal peace which comes from righteousness, — but truths give form and definiteness to goodness, revealing its quality; and there can be no actual incorporation of the goodness of the Lord's love in the life without first gaining some intelligent conception in regard to

its quality, and this can be done only by bringing the understanding into contact with those truths which give form and expression to that goodness.

It is a fact we can all appreciate, that in the revelations of the Lord to the New Church, there is given us an exhaustless supply of heavenly and Divine truth which comes to us as "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This truth not only reveals to us the Divine humanity of our Lord, and the infinite wisdom of His Word, but it also teaches us the fact that the fulness and power of the Lord Almighty lies, not in the internal or spiritual sense which has been revealed to us, but in the literal truth and precepts of His Word, which are living and translucent from the spiritual sense. Therefore it seems plain that the minister in his work of instructing and leading the minds of the people, is first to draw and enforce his lessons from the literal sense of the Word, and make them as practical and applicable as possible to the states of life of his people, so that they may be understood and received.

It fills us with such joy when we come to a clear recognition of the spiritual sense enfolded in God's Word, and its importance is so apparent and so great, that there is danger to the New Church minister of giving the prominent place and larger part of his attention to the bringing out of the truth on this higher plane, and of neglecting to bring the truth down and apply it in simple, forcible ways to the needs of the every-day life of the people in their natural and external states. The truths of the Bible taught only, or chiefly, on the spiritual plane lack that substance and foundation in natural life which will give them pointed and permanent effect; but the truths of the literal sense of the Word, lighted up and made clear from the spiritual sense of the Word, which is the light of heaven, have in them all the fulness and power of the Lord. If, therefore, the minds of the people are to be led into the understanding of the principles of heavenly life, those principles must be clothed in such forms and expressed in such language as will be adapted to their comprehension.

All truths, from their origin in the Lord, have such a relation to Him and to each other that they cohere and form a one universal system of doctrine, which is that of charity to the neighbor and love to the Lord. It is important not only that the minister be able to give instruction in regard to the principles of truth as they individually relate to life, but that he shall also be able to teach the relation those truths bear to each other, and present a rational formulation of true doctrine, in order that his people may likewise become intelligently indoctrinated, and understand their general relation to each other and dependence upon God. That this is an essential part of the minister's work is plain from the fact that every one has wisdom in accordance with his reception of true doctrine.

It is sometimes thought that a comprehensive and rational system of doctrines, and the earnest teaching of the truths of those doctrines, make the Church. But doctrinal truths effect nothing unless they be incorporated into the lives of the people; and it is the work of the ministry not only to teach the truth clearly and fearlessly, but also to teach it in such a way as to impress it upon the hearts of the people, otherwise it will fail of being taken into the life. Truth is an object of the mental sight, but love and the goodness of love, being of the nature of heat, cannot be seen but only felt, and unless the minister in preaching the Word of God realizes that that Word is but the infinite Divine truth clothing the love of God, and brings out that truth from an experimental knowledge of the love it reveals, it will in great measure fail of reception. And why will it fail of reception? For the reason that abstract truth is cold, unattractive, and fails to touch and warm the love of the will, while truth which is taught from a living appreciation of its value, its goodness, and its delightfulness, not only reaches the intellects of the people but flows into their love, unites itself with their affections, and causes a willing and grateful reception into the life. It seems proper to say that it will be impossible for the minister to act as a successful instrument in declaring the love and the wisdom of God, if he attempts to teach in

any other way than according to his own reception of that love and wisdom. That this is true is proved from the fact that the Father does not operate of Himself *through* the Son, but He operates in the Son and upon the Son, and the Son operates of Himself from the Father. In other words, the Lord does not propose to operate through us as passive tools, but He operates in us and upon us, and we are to bring out "of ourselves" from the Lord whatever we have perceived and accepted of His love and wisdom, even though colored by all the modifying influences which enter into the limitations of our reception.

Therefore it does not seem right or in accordance with the true order of the Lord's operation, that a minister should fill his sermons with copious extracts taken in mass from the writings of our Church, for, however perfectly those extracts may express the truth in an abstract way, they lack the definiteness of application which is given to them when expressed in language which accords with the state of their reception in the minister's own mind and heart.

Swedenborg shows us very plainly that the special operation of the Holy Spirit with the clergy is fourfold; enlightenment, which is from the Lord, perception, which is according to the state of the mind from formulated truth; disposition, which is from the affection of the love in the will, and instruction which follows as a proportionate effect. Then let us ask the question, why does the Lord cause the holy spirit to operate in this manner in the clergy, if not for the express purpose that they shall preach and minister to the people as they have personal experience of the inflow of heavenly light and love into their own lives. It is in this way that the truth is given to men warmed with love. It is in this way and only in this way that heavenly principles can be impressed upon the hearts and lives of the people. Our Lord in His prayer at the last supper prayed for His disciples who were so soon to go forth ministering unto men, saying, "As Thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone but for them also which shall believe on me through their word; that they

all may be one; as Thou Father art in me and I in Thee that they also may be one in us."

It is the work of the minister to serve and minister unto his people in all the ways wherein he can possibly be useful to them. "For their sakes," said our Lord, "I sanctify myself," and it is "for their sakes" that the minister is to forget himself in earnest and willing devotion to their welfare. Preaching the Gospel and explaining matters of doctrine forms a very important part of ministerial work, but if the fulness of the minister's work here reaches its limit, and flows down into the actual life of the people only in a yearly call, or a shake of the hand on Sunday, or a service performed from earnest solicitation, an essential portion of his work is left undone, and the flock suffers for lack of the true, patient, watchful shepherd to sympathize with them and guide them by safe paths into pleasant places. His life's work belongs to them, and he should enter into their joys, their sorrows, the books they read, and the social pleasures in which they delight, with an honesty of interest and appreciation which will make him one with them in all pure and right ways. It is for the minister to watch over his people, noting with quick observation the signs which indicate their states, and trying to meet their needs in quiet, kindly, unobtrusive ways.

It is the work of a minister to represent his people and his Church to the world at large. He is supposed to embody the good sense of the choice of his society. In him they confide; on his good counsel they like to act; and of his ministerial work and character they love to think with respect and approbation. His preaching and teaching, his social relations, his general bearing, all affect the well-being of his people. Therefore it is not only right, but it is a duty which the minister owes to the representative position in which he is placed that he shall endeavor to make his external surroundings, his personal appearance and manners, his home life, his lines of thought and action, and his public ministrations outwardly so expressive of and correspondent to the internal comprehensiveness and quality of his duties, that there may be an agreement and union between them, as there always should be

agreement and union between internal and external. Not that he should be better housed than his people, not that he should dress in finer clothes or deport himself with such an assumption of dignity that it will be difficult to come to him; but the endeavor should be made to live in such a way that all may find in him an intelligent and helpful embodiment on their different planes of life, of the principles which are taught them through him from the Word of God.

It may be thought strange that the minister's work descends into the minute particulars of dress and habit, social manners and customs, but every internal has its appropriate external, and if the minister in cultivating his internal life fails to come down and pay proper attention to the particulars of every-day life where he is in close association with his people, or, in other words, if the minister appears before his people in such a manner as to cause a mental apology and protest, his future usefulness is injured.

It will be a mistake, if, in trying to arrange and formulate the various ideas in regard to ministerial work which have been formed in the mind, the whole attention is given to the positive progressive part of it, and no thought bestowed upon the dangers which may threaten. For there are many and great dangers which come up to impair and limit the usefulness of ministers as a class, as well as to undermine the influence of ministers in individual cases. But it is chiefly of dangers which may threaten the usefulness of the individual minister that we would speak at this time. And the first danger to the minister is a lack of perception of the end in view. That end should be neither more nor less than to be a successful instrument in bringing forth for the acceptance of mankind the wisdom and love of our Heavenly Father. No matter where he may go, what he may do, or on what plane of life he may act, that one end should be the mainspring from which all his operations flow. He gives the secondary place to this purpose at his peril. When the mind of a minister is attracted to one or the other of the social questions of the day, and it assumes such an undue importance to him that it comes up at any and all times, that the illustrations which he uses to

enforce spiritual lessons must be colored by its terms and phrases; nay, that the spiritual lessons themselves are constantly applied to the ever-recurring theme, it is quite time that a halt be called and that the mental and spiritual bearings be taken to see if there has not been a swerving from the real end which a minister should have in view. To let any subordinate subject rise into the first place, or obscure the real purpose of the minister's work is to stop, for the time, his being a real shepherd to his people, and their moral and spiritual well-being immediately begins to suffer. The spiritual plane of the minister's work being high, internal, and inclusive of all things beneath or around it, he not only may but should enter into as broad and full an understanding of all matters of knowledge, and all questions of interest to mankind as he is able to. This only enlarges his sphere of usefulness; but to let his mind bear upon any one point to the exclusion of all else is to narrow and disqualify him for a minister's proper work.

Another danger to the minister is the love of the attractive and sensational. His sermons perhaps lack depth of spiritual insight or force of spiritual life, and his people fall away, or he sees the delightful glory which would make bright his pathway if he could be called a "popular preacher," and so he speaks upon subjects new and taking to catch the attention of the public, and he clothes his thoughts in language which is pleasing to the ear without giving to his work the earnest, conscientious study and effort which will lead him to see and apply the real lessons of life to the needs of his people. Such a course as this is exceedingly dangerous, for, while for a brief period the curiosity of the public may be aroused, the fact that his desire is to attract and become popular will cause him to dwell so much upon the superficial appearance of his subjects that the real points at issue will fail to be reached or brought clearly into light, and the tendency will be to vitiate the powers of spiritual and rational acumen in the minister's mind.

There is one danger to the success of the minister's work, of which every pastor must at times feel conscious, and that

is an inability to meet the states of the people, to enter in to the real plane of their lives, and become so appreciative of their experiences, their surroundings, and the lines of thought which color their beliefs, that they can be met freely and frankly. It is not uncommon for people to manifest reserve and hesitation in approaching the minister, not because they dislike to meet him or dread being thrown into his company, but because, being conscious that his attention is devoted to the study of internal things which are above the plane of their habitual thought, they feel shy of making the advance and wait for him to come half way. There is no minister with such quickness of discernment and such perfection of tact that he can always adjust himself to the needs of the moment, but at least he can honestly try, and if the effort is a failure, the good intention of the effort makes itself felt, in spite of apparent defeat, and in nine cases out of ten it will give the other party an incentive to approach nearer, and the actual meeting may take place. A great many ministers are held aloof by the people for the reason that they always and everywhere try to bring up a doctrinal discussion, or give every conversation a religious tone. As in the accidental or social meetings of daily life, the people are not prepared for or expecting the lessons of the pulpit, it checks at once their freedom in giving expression to the experiences and pleasures which make up the sum of their lives, and into which they would be glad to let their minister enter if he showed himself quick, sincere, and kind in appreciation. For a minister to keep the purpose of his work in view, it is not necessary that he shall constantly talk religion, but that he shall be able to make a just estimation of life in all its manifestations, and apply the spiritual remedies only as he sees the need of them. To do this wisely is to gain the key which will give entrance into the state of every life, and the value of such a key cannot be estimated.

It is sad to realize that there is ever a disparity between the profession and public character of a minister and the sincerity of his private life; that the truth which he brings home to his people with such earnestness and zeal on Sunday

fails to be applied to his own life on Monday; and that the observance of moral and spiritual life, in the details which he impresses upon his hearers, finds in him but scant recognition. The instances of this disparity are, however, sufficiently numerous to be a cause of reproach and loss of influence to the ministerial profession, and a source of very great injury to the progress of Christianity. While it is a cause for heartfelt gratitude that this lack of sincerity is seldom found within the borders of the New-Church ministry, the possibilities for it are just as great, and the evil effects are greater. The minister enters more deeply into the treasure-house of God's love and wisdom than others, and he brings out therefrom those true and good lessons which are as pearls, precious stones, and gold in their value to himself and to his people. His own life is consecrated to this work, and is supposed to be sanctified by it. His earnestness in bringing these precious things to mankind is supposed to spring from his own high estimation of their value, and men look to him to be taught by example as well as by precept. Then how deplorable is the result when a minister tramples upon these truths in private life! It not only profanes them for himself, but it profanes them and all his after work for those to whom he ministers. It defiles the pure and holy coming of the Lord to men.

As the minister's work is the highest, most sacred and useful of all works when properly understood and honestly carried forward, so, too, it is the most disastrous and far-reaching in its evil effects when profaned and used as a cloak for wrong motives or as a means for selfish ends.

All these dangers confront the minister, and are possible causes of limitation to his usefulness.

Wherein, then, lies the surety to the minister that his work will not be barren of its proper and useful results? It lies first, in having a clear understanding of the ends involved. Those ends are to teach clearly and rationally the truths of God's Word; to impress those truths upon the hearts and lives of the people; to serve and minister unto them in every useful way, and to endeavor faithfully to represent the people

and the Church by causing the life within and the life without to be in harmonious agreement with the quality of the truths that are believed and taught.

Finally, the surety of good results lies in the honesty and singleness of purpose with which the minister devotes himself to the accomplishment of those ends; and the clear understanding and the singleness of purpose can only come from an intelligent dependence upon the Lord our Saviour as the source from which they spring.

"He that entereth by the door is the Shepherd of the sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. . . . Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep."

Fall River, Mass. GEORGE S. WHEELER.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet; —
I know too well the poison and the sting
Of things too sweet.

For one thing only Lord, dear Lord, I plead, —
Lead me aright,
Though strength should falter, and though heart should bleed,
Through peace to light.

I do not ask, O Lord, that thou wouldst shed
Full radiance here ;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see.
Better in darkness just to feel Thy hand,
And follow thee.

Joy is like restless day, but peace Divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through peace to light.

— *Adelaide A. Procter.*

LOOSED FROM INFIRMITY.

The removal of a friend, a Universalist, has brought into my mind the case of the woman spoken of in the gospel who had suffered from an infirmity eighteen years, and whom the Lord, when He saw her, called to Him, and said unto her: "Thou art loosed from thine infirmity;" and who on His laying His hands on her was immediately restored and glorified God. My attention was particularly taken by what the Lord said when being reproved by the ruler of the synagogue where the healing took place, for doing this on the Sabbath day, He said: —

"Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

The reason why the passage occurred vividly may have been the similarity of circumstances, this friend having been bound for many years, and now loosed so suddenly. And the more I thought of it the more striking its application appeared to be.

The woman's illness and consequent incapacity of engaging actively in the work of the world, is called being bound of Satan. The expression "bound of Satan," involves being under restraint. Restraint is opposite to freedom, and this indicates that an essential of freedom is capacity of mind and body to be engaged actively in some useful employment in the world. If a person from illness or from any disability is incapacitated for this, he is not, in a most important sense, free; and is in such a sense bound. And this binding is attributed to Satan; for the Lord, though, when such a binding occurs, He permits Satan to do it, yet He never from His own choice, His own good pleasure, binds any one. He is love itself, and gives freedom and never takes it away. The freedom which the Lord gives man in supplying the vigor of mind and body necessary to fill some useful employment in the world, gives him the necessary opportunity for forming character. He is thus in a position perfectly suited to his embodying right, heaven-taught principles in his life. In this position man has just the appropriate opportunity to carry into effect that, and all that, which is required of him; that is, to do justly, to love mercy, and to walk humbly with God. When a man is bound by Satan, incapacitated for usefulness in one way or another in the various human employments, he is shut out of the field where he can carry justice and mercy into effect in connection with the accompanying humility before God.

But no one is permitted to be laid aside from active employment in the world even by Satan, except from the fact that out of this laying aside the Lord can bring out something conducive to the eternal well-being of His child who is thus afflicted.

The woman in the case before us was a daughter of Abraham; and as Abraham was the father of the Israelitish Church, he is a representative to us of our Lord who is the head of the Christian Church. Thus to be a daughter of Abraham was, to the Israelites, to be a member of the Jewish Church; so to us, to be a daughter of Abraham is to be a Christian, a member of the Christian Church.

But what is it to be a member of the Christian Church? Is it to be a Presbyterian, a Congregationalist, an Episcopalian, a Baptist, a Universalist, a New-Churchman? By no means. A man or woman may be a member and even a very active member of either of these bodies and not be a Christian at all. On the other hand he can be a genuine Christian, and be at the same time a member of either or even neither of these bodies.

But what is it then that makes a man a Christian? It is not in doing justly, merely; for a man may bring justice into all his transactions from mere regard for his reputation and from fear of losing it and from punishment if he does injustice. Neither is it from being kind, liberal, bringing the attribute of mercy into his field of work, for he may do this from a similar selfish reason. A man is only a Christian as Jesus Christ is his Master and Lord. To be a Christian a man must avoid injustice, and bring into his habitual practice what is just, because injustice is sin against the Lord, and justice is His very nature. And in order to be truly a Christion, man must also be liberal, kind, merciful, must in short seek to benefit others in his work, because such is the nature and spirit of Jesus Christ. By so doing He is our Master and Lord, and we are walking humbly with Him. He who does not do thus, no matter to what religious body he belongs, no matter what his denomination may be, is not a Christian. And so he who does this, he who shuns what is evil because it is contrary to God, and is of Satan and the devil, and who does what is good because it is of the nature of God, and is of Him and from Him, whatever denominational name he may go by, he is truly a Christian.

But what of the long period in which one may be bound in the sense of being incapacitated to fill the useful offices of life? The Lord said to Peter, one of the twelve apostles: "Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." There is more or less, nay there is doubtless much of chaff in the wheat of us all, and we all need sifting to free us from this chaff; and our Lord in His infinite love and wisdom gives each of us

exactly the discipline best suited to free us of the chaff without the weakening of our faith. This is what has been taking place with this friend. To use another Scripture figure, the Lord has during a long illness been sitting as a refiner and purifier of silver. The process often seems very trying, but the trials are so perfectly suited to one's need, and one's spiritual capacity of sustaining them that faith need never fail. All the time the dross may be removing and the silver may be purifying; and all at once, as it were, the best possible condition is secured, and the Lord always present commanding Satan to depart, said: "Thou art loosed from thine infirmity," not indeed to enter anew into work here, but with the most perfect possible preparation for that life which is never to end.

"And he laid His hands upon her, and immediately she was made straight, and glorified God."

When the Lord's work of forming anew one of His children has been brought to a full result, "when the crooked things have been made straight, and the rough places plain," then, as the passage continues to say, "the glory of the Lord shall be revealed." Then the liberated soul comes into light to see as clearly as the woman healed of her infirmity saw, that it is of the Lord's ever merciful Providence that the great work has been wrought, and it heartily ascribes to Him "blessing and honor, glory and power." And this glorifying God unites the soul ever with Him, and makes it an abundant partaker of His life, His good, His activity, and His eternal felicity. We cannot see what our friend now sees, and we can have no adequate conception of what in this great liberation is enjoyed; but we can rejoice in this liberation from the restraint of disease, and participate, even though it be very remotely, in our friend's ineffable happiness.

Abington, Mass. JOSEPH PETTEE.

HEAVENLY FACES.

Some years ago I read a book which contained the inner thoughts and life experiences of a renowned public character, well known to the people of England and America fifty years ago; a woman whose life would not be selected by many to illustrate the power and beauty of the Christian religion. The authoress was Fanny Kemble, the actress. The volume, entitled "Records of a Girlhood," does not, of course, treat of the experiences of her later life, which were somewhat embittered. There is much of religious philosophy and pure sentiment in the book. There are reflections upon life's duties and cares and mental and moral discipline that are well calculated to excite the best thoughts in the reader. There are indications of spiritual elevation, with deep struggles against strange vicissitudes and difficulties, occurring to her in a profession which she followed from necessity, not from choice. She was not seeking religion according to the popular idea, and yet she exhibited some of its most touching and beautiful features. I found one sentence which reveals a touch of feeling and an idea of the cause of human beauty that seems worthy of being recalled. She said: —

"Some time or other, at some rare moments of the Divine Spirit's supremacy in our souls, we all put on the heavenly face that will be ours hereafter, and for a brief lightning-space our friends behold us as we shall look when this mortal shall put on immortality."—p. 185.

She was writing of Arthur Hallam who, she said, always wore that heavenly face.

We find here a clear and distinct recognition of the Divine, and of the operation of the Divine Spirit in giving beauty and comeliness to the human face.

This woman had seen many phases of human character on the great stage of the wide world, as well as on the small one of a public theatre. She had associated with men and women of the finest culture in England, and in her social intercourse

she had seen how great and strong passions and weak and mean ones are exhibited in the human face. On the stage she had witnessed and produced the counterfeit presentment and mimic show.

Perhaps she thought too much of the semblance and of "putting on" the appearance of the heavenly, but we must interpret her phrase to mean simply the manifestation of the emotions in involuntary expression, the natural rather than the assumed expression.

She well knew how rare with most men and women are those moments, when the Divine Spirit, shedding its radiance upon the human soul, is reflected again in beauty and grace. Such heavenly faces are rarely seen and not soon forgotten. Ought they not to be more frequent and familiar, like the bright days of Spring and Summer, when all nature seems to reflect the beauty and radiance of heaven.

The days of Spring form the childhood of the year when mild, sweet, innocent influences fill all nature with loveliness. One of these days which charms and wooes us, is like the innocent, smiling, happy face of a little child, before selfish care or wintry sorrow has drawn the deep lines and dimmed the eyes; or before the face has become a mask, to conceal the inner thought and feeling.

It is not by merely outward action that we exhibit the beauty of holiness, or the genuine spirit of religion. Light and intelligence may be imparted without effort. More power may be exercised, more truth communicated, by a kind and loving expression than by whole sermons or conversations. The language of the heart may be conveyed without the use of voice or pen. It is so with the angels; and even on earth in the golden age, before the muscles of the face became hardened and contracted, vocal speech was but little used. Love was not silent; it spoke from the eyes and beamed from the countenance.

If we would know how we shall appear hereafter, when we shall have put off these mortal bodies, what faces we shall wear and how we shall recognize each other in the spiritual world, we have only to learn how the inner thoughts and

affections are imaged forth in the face by the law of correspondence. The face is the index of the soul, imperfectly so in this life, perfectly so in the other life. Every pure and holy thought, and every good affection, gives proportion, color, and beauty, not only to character but to the external form. And so, in like manner, of the opposite thoughts and affections. There is no other source of beauty or deformity. That merely outward prettiness which is like a painted flower of wax, is not real beauty and does not pass for such among sensible, intelligent people. Even a homely face may have so much intelligence and good feeling behind it as to impart beauty and render it attractive. In such a face we see the inner rather than the outer form, the spirit rather than the fleshly covering that envelops it. This homely face will be a beautiful one when "this mortal shall put on immortality."

In this world we recognize the relationship and friendship born of the love of one human being for another. There is a secret hidden bond that unites kindred souls and enables them to know each other and to feel sympathy for each other. Else how can we explain the sympathies and antipathies that are felt on short acquaintance, even on first meeting when there has been no communication of thought by gesture or speech. No judgment of character should be formed from such feeling, but, nevertheless, indications of character are given in this way.

We are, all of us, human beings, but we are not humanly alike. The differences in our spiritual characters, our real dispositions, are made known largely by the sphere that surrounds us. This is especially known and felt by those who have passed throngh a refining process by which their own minds have become sensitive to the existence of good or evil in others. The sphere of our lives goes forth from us as odor from the flowers. As there are some flowers more esteemed for their sweet perfume than for their peculiar beauty of form or color, so there are some lovely human characters who breathe out a sweet odor from their lives and are more esteemed for their goodness than for any external grace of manner or beauty of person. There is a good time coming when

even the physical form of humanity will change for the better, when there will be more beautiful faces among the children of men, finer physical development, and greater strength.

The Lord says by His prophet: —

"I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon." — Hosea xiv. 5, 6.

This will not be produced by merely physical culture. There will be outward beauty derived from inward beauty; the "beauty of holiness," when the face of humanity shall reflect the Divine image so fully and perfectly that it will be known that the Divine Spirit has obtained supremacy over selfishness and evil. We shall help on this new creation, this beautifying of the face of humanity, by following the example of our Divine Master, by making the earth beneath us a resting place and foundation for the heavens above us. When He said to Peter: "If I wash thee not, thou hast no part with Me," Peter answered: "Lord, not my feet only, but also my hands and my head." The Lord then said to him: "He that is washed needeth not save to wash his feet, but is clean every whit." In these words the law of purification is given, by which men are made clean and beautiful in His eyesight. When we are internally purified, we have nothing more to do than to bring the heavenly principles that have gained ascendancy in the internal man down into the external, even down into the very lowest things of our natural life. Then, there will be agreement and harmony between the internal and the external. In this work of purification, we must fight against the forces within us which oppose the descent of the Lord's kingdom and prevent the love of the Lord and the neighbor from having their perfect way.

Whatever language we may employ to express this idea of the Divine beauty, we come, at last, to the idea of the Lord Himself as the supreme good. "How great is His goodness, and how great is His beauty." He is the One altogether lovely from whom all beauty and loveliness is derived. The

"beauty of our Lord will be upon us," and we shall be like Him when we suffer the light of His truth to "shine before men." Love and truth united will bring the long hoped-for Summer days, when "the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "It shall blossom abundantly." The lily shall grow and the cedar in Lebanon, the olive-tree shall bear fruit.

Then the beauty of the angelic life will be seen on earth, not resting on the human face "for a brief lightning-space," merely, but remaining and becoming filled with the Divine Spirit, until those who behold it shall experience delight when they feel its holy and blessed influence.

Brookline, Mass. WILLARD H. HINKLEY.

FROM the recesses of a lowly spirit,
Our humble prayer ascends; O Father, hear it!
Upsoaring on the wings of awe and meekness,
Forgive its weakness!

We see thy hand — it leads us, it supports us;
We hear thy voice — it counsels and it courts us;
And then we turn away; and still Thy kindness
Forgives our blindness.

Oh, how long-suffering, Lord! but Thou delightest
To win with love the wandering; Thou invitest
By smiles of mercy, not by frowns or terrors,
Man from his errors.

Father and Saviour; plant within each bosom
The seeds of holiness, and bid them blossom
In fragrance and in beauty bright and vernal,
And spring eternal.

—*John Bowring.*

LIVING FAITH.

PAUL says that "Faith is the substance of things hoped for, the evidence of things not seen"; that "without faith it is impossible to please God"; for "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." He then speaks of all the patriarchs and prophets of old as living examples of this faith, — tells what they did by means of this faith, all the way down the annals of time from Seth to the end of the prophetic period, and then says, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 39, 40).

The various persons referred to in the above chapter by Paul, as "having obtained a good report through faith," were evidently in an affirmative state of mind concerning Jehovah and all His promises, otherwise they would not have received so much through faith. If Abraham had not been in such a state of mind when he was told by God, "Take, I pray, thy son, thine only son, whom thou lovest, Isaac, and go thou to the land of Moriah and offer him there for a burnt offering on one of the mountains which I declare to thee," he certainly would not have given such a command any place at all in his thoughts. But Paul says, "By faith Abraham when he was tried, offered up Isaac, and he that had received the promise offered up his only begotten son, . . . accounting that God was able to raise him up even from the dead, from whence he also received him, in a figure."

When the promise was first made to Abram that his son "That shall come forth out of thine own bowels shall be thine heir," and that his seed should be as the stars of heaven — without number — it is said that he (Abram) *believed* in Jehovah, and that Jehovah imputed it to Abram for *righteousness*. His faith or belief in Jehovah was imputed to him for righteousness; and the reason doubtless was be-

cause Abram did not have a single doubt in his mind that Jehovah would fulfil all His promises.

We are to understand, of course, that Abram was a representative person, and when he and his faith or belief are spoken of, we are to understand that the Lord's faith primarily is meant; and the Writings say of Abram's faith, —

"That by these words is signified the Lord's faith at that time, appears from the words themselves, and also from the series of the things treated of in the internal sense, namely, that the Lord during His life in the world was engaged in continual temptation combats and in continual victories, accomplished by virtue of an inmost confidence and faith, continually appearing that he could not but conquer, because he was engaged in combat for the salvation of the whole human race out of pure love; and this is what is meant here by *believing* in Jehovah. . . . If this principle be any other than love toward his neighbor and towards the Lord's kingdom, he does not combat from a principle of faith; that is, he does not *believe* in Jehovah, but in that which he loves, for the very love itself for which he combats is his faith" (A. C. 1812).

Just here let us note the significance of "Abram believing in Jehovah," for by these words is signified the Lord's faith at that time. That is, Abram being a representative of the Lord Himself, Jehovah so completely infilled Him with His own Divine, that Abram's faith at the time was really the Lord's faith in Abram; otherwise he could not have been a true representative of the Human of the Lord, and his faith could not have been imputed to him for righteousness.

In this representative work of the Lord's glorification we can see that Paul had a clear idea of faith when he says that "faith is the substance of things hoped for"; for that very belief that so infilled Abram, not only at this particular time, but all along during his subsequent life, shows that his belief or faith was the very self-same "substance" that filled our Lord at the time He was going through His temptation combats from pure love for the salvation of the whole human race; otherwise his faith could not have been imputed to him for righteousness, because his own merit would have been in it and not the Lord's merit.

Another thought is called forth by the consideration of this subject and representatives generally, that is, the use they perform by keeping the angelic thought on the real thing itself, while man has his thought upon the representative, and thus the angelic thought and man's thought have one common basis. This, I believe, is what the Writings teach; and they also teach that this is the reason why the Word is written with an internal spiritual sense as well as an outer literal sense, that there may be a common basis for both the angels of heaven and man of earth to rest upon, — man, to look to and obey the Word in the letter, while the angels have the spiritual senses to guide and cheer their angelic life. Especially was this the case from the call of Abram down to the coming of our Lord in the flesh; at which time all those old dispensation representatives ceased, because the Lord came and fulfilled them all.

"All the Churches which were before the advent of the Lord were representative, and saw Divine truth only in the shade; but after His advent, a Church was instituted by Him which could see Divine truth in the light." — S. S. 20.

If faith be, as Paul says, "The substance of things hoped for, the evidence of things not seen," it need not, because not seen rationally, necessarily be blind faith; for blind faith has no need of rational light, and does not seek the aid of the rational mind for any of its so called attainments. But a living faith that is based upon spiritual charity respects the rational faculty, and confirms its many beatitudes by the light of the rational mind or by things rational.

This point we think both the Word and the Writings of the Church abundantly sustain; and what we want to get at and discuss in this paper is that a living faith, or a faith from spiritual charity, has a being in the mind and in the man before its truths are discovered by the understanding; for faith is one thing and the truth of faith another.

If faith is not a living thing that is to be sought and obtained before man has an understanding of it, why would there be so many allusions to it in the Gospels and the Apos-

tolic Writings? And why would the Lord blame the disciples for not having it?

Jesus said of the centurion's faith, "I have not found so great faith, no, not in Israel." It does not seem that this man's faith could have been the result of rational thought, for Jesus says to him, "Go thy way, and as thou hast believed so be it done unto thee."

He said to His disciples who were afraid that they should perish in the sea, "Why are ye fearful, O ye of little faith?" Little faith in the Lord and in His power to save was often exhibited by even the chosen disciples.

Jesus said to the woman that touched the hem of His garment that she might be made whole, "Daughter, be of good comfort, thy faith hath made thee whole." There was nothing in her case to show that she had rationally considered the matter, or that she had any doubts of the virtues of the Lord curing her, and that confident, trustful state of mind was doubtless the medium to the cure that the Lord effected in her.

To the two blind men He said, "Believe ye that I am able to do this? And they said, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you." Is not all our blindness cured just in the degree of our trust or faith in the Lord and in His ability to save and cure?

He said to Peter, who cried unto Him when he was beginning to sink, "Lord, save me," "O thou of little faith, wherefore didst thou doubt?" It takes a living faith in the Lord, without doubts of His Divinity and power to save, if we think of going to Him on the sea of naturalism. Peter trying to walk to the Lord on the waters of the Galilean sea, and beginning to sink into the sea on account of his state of doubt, is a good representative of the state of faith in Christendom at the present day. Faith is sinking into the sea of naturalism because of doubts of the Lord's Divinity and of His ability to save.

There are many more confirmatory texts from the Gospels, all tending to show that faith must be in the mind in order to be efficacious of the man's salvation before the rational mind

sees it, or its beatitudes are confirmed by things rational, but I will give only one more in this paper.

Jesus said to Thomas, "Thomas, because thou hast seen thou hast believed; blessed are they that have not seen and yet believe." Just here let us note the distinction again between faith that is not seen and blind faith, for there is certainly no similarity between them.

Faith that is not seen has a real being in the inmost of the mind, — the Israel of the man; but blind faith has its abode in the most external part of the mind, the external memory, and it never seeks the light of the rational mind. The reason that it is denominated blind faith is because it does not seek nor desire to find the light of the understanding. It loves darkness the best, because the light disturbs it. But a living faith that has its seat in the internal, spiritual mind seeks the light and loves it, and is delighted to have the rational mind shine upon it, that its "deeds may be made manifest that they are wrought in God."

The Writings say: —

"In general, there are intellectual things of faith, rational things of faith, and scientific things of faith; they thus succeed each other, and proceed in order from interiors to exteriors. The things of faith which are inmost are called intellectual, the things thence proceeding are called rational, the things again proceeding thence are the scientifics of faith. . . . It appears, indeed, to man as if the scientific principle of faith is first, and that by virtue thereof the rational principle afterwards exists, and lastly, the intellectual; and this by reason that man proceeds in this order from childhood. But still the intellectual principle flows continually into the rational, and this into the scientific, which man is ignorant of; for in childhood the influx is obscure, in adult age more evident, and, at length, when man is regenerated, it is clearly manifest that such an order has place, and still more manifest in another life. All these things are called spiritual which are thus distinguished into degrees and succeed in such an order. The spiritual things of faith are all truths which are derived from good, that is, from a celestial origin. Whatever is derived from a celestial origin is a spiritual principle of faith." — A. C. 2504.

The faith that is not seen, that the Lord referred to when He said to Thomas, "Blessed are they that have not seen and yet believe," was doubtless their spiritual principle of faith, — that is, from a celestial origin, that cannot be investigated by the scientific or sensual degrees of the mind; for the Writings say:—

"The worldly and corporeal man says in his heart, 'If I am not instructed concerning faith and everything relating to it by the senses, so that I may see them, or by means of science, so that I may understand them, I will not believe'; and he confirms himself in his incredulity by this fact, that natural facts cannot be contrary to spiritual. Thus he is desirous of being instructed in what is celestial and Divine from what is sensual, which yet is as impossible as it is for a camel to go through the eye of a needle, for the more he desires to grow wise by such a process, the more he blinds himself, till at length he comes to believe nothing, not even the reality of spiritual existences or of eternal life. This is a necessary consequence of the principle which he lays down, and this is 'to eat of the tree of the knowledge of good and evil,' of which the more he eats the more thoroughly he is destroyed. He, however, who wishes to grow wise from the Lord and not from the world, says in his heart that the Lord must be believed; that is, the things which the Lord has spoken in the Word, because they are truths, and according to this principle he regulates his thoughts. He confirms himself in his belief by rational considerations, by science, and by facts derived from nature, and the experience of the senses, and he rejects from his thoughts every idea which does not tend to its confirmation." — A. C. 128.

We conclude, then, from what both the Word and the Writings teach, that living faith is an interior state of the mind existing in the man independent of either the rational, scientific, or sensual degree, and that these lower degrees of the mind are not able, singly or conjointly, to look into and judge of its quality; and that in the degree that these faculties of the mind are looked to and depended on as investigators and judges in matters of faith, the man is spiritually in a state of drunkenness.

Urbana, Ohio. J. N. White.

OPEN LETTERS.

18 Wall Street, New York, July 19, 1888.

Editor of the New-Jerusalem Magazine: —

In studying the International Sunday-School lesson for next Sunday, I came upon Swedenborg's reference to the symbolism of scarlet in A. C., 9468, where he quotes from Num. xv. 38, 39, which he renders, "The sons of Israel shall make to themselves a fringe upon the borders of their garments, and shall put upon the fringe of the border a scarlet thread, that by it they may remember all the precepts of Jehovah and do them." In the same connection, he quotes from Gen. xxxviii. 28–30, and Josh. ii. 18–21, concerning scarlet thread. But upon examination of the text of Num. xv. 38, 39, I can find no word answering to scarlet, but both versions rendering the Hebrew word by blue. Now blue is not scarlet, and its significance is not the same. I cannot see how blue could represent the memory, or how E. S. could rightly substitute scarlet for blue in the text of the Word. If you can and will enlighten me, I will be greatly indebted to you.

Respectfully yours,

DeWitt C. Taylor.

Our correspondent's inquiry involves a point which we have considered in our issue for March, 1882; but as this may not be at hand with him and others, we will repeat that the ribband or, more properly, thread, spoken of in Num. xv. 38, 39, was undoubtedly blue, being described by a Hebrew word meaning bluish purple. The Latin word *hyacinthine* expresses it well. Purple or reddish purple is in Latin *purpura*, and scarlet or crimson is *coccineus*. When we read in Exod. xxxv. 25, and elsewhere, "of blue, purple, and scarlet," all these words appear. It is evident that they are to be distinguished from each other, and that blue and scarlet cannot be confounded. In speaking of this thread, Swedenborg calls it blue, as it was, in A. C., 2576, A. E., 576, A. R., 450, and in Adv., III. 7398. Our friend, however, while consulting A. C., 9468, met with the statement that the thread was scarlet,

coccineum. He might have found the same statement in A. E., 1042.

This seemed to Dr. J. F. I. Tafel an error, and he changed the word to *hyacinthinum*, in A. C., 9468, making a reference to A. C. 2576. Dr. S. H. Worcester, in editing the "Apocalypse Explained," made no change. There is no room to suppose that Swedenborg deliberately changed his rendering from rational conviction, because afterwards, in A. R., 450, he called the thread blue. This is one of the passages which will be eagerly consulted in the photo-lithographic copy of the manuscripts about to be made. We feel no doubt, even now, that the word blue should be substituted for scarlet, by a foot-note, and we would suggest that Mr. Taylor would have been saved much trouble if the translators had placed a suitable note in the text which he read. Such a note should state that the Hebrew word means blue, and that Swedenborg so interpreted it in four passages, to which the reader should be referred.

Any other explanation we will gladly receive if our view should not seem satisfactory to any one. — EDITOR.

THE NEEDFUL VEIL.— In the present state we could not bear the view of another world, and the veil is kept between, till our souls are attempered. Meanwhile the seed of the incorruptible is here now — the seed of the everlasting inheritance in these frail hearts, of the glorious body in these dying frames, of the new creation in the world we look on. The things that perish encase them, as winter's snow covers the seed, as the husk the flower. When all is ready, the sun will come and the snow will melt, the husk will fall, the flower will blossom to the summer day, and we shall see that the things which perish have also their place in the plan of God. They are the veil between grace and glory, very needful, and only to be done away when that which is perfect shall have come, and we are ready to take possession of it.—*John Ker, D. D., in "Victory of Faith."*

SWEDENBORG STUDIES.

THE ENCYCLOPEDIA BRITTANICA ON SWEDENBORG.

ALL books of this character are more or less imperfect, in spite of what canvassers for subscriptions may say, and in these days of progress none of them give the final word. One common defect of them is that, for economy's sake, they are the work of writers having no special knowledge of the subjects assigned them, and writing for payment by the page. One who examines the *Brittanica* will see that many writers have been employed who were specialists, and whose names are published with each volume. He will note, however, with regret, as the work proceeds, that this peculiar excellence was scarcely maintained, and in the concluding volumes he will observe a manifest falling off.

We have had occasion to notice, for example, that a Rev. J. F. Smith, whose name does not appear at all in the earlier volumes, becomes in the last third of the work a leading contributor. We do not know who he is, for his name alone is given. We have no doubt of his honesty, but his ability is not at all such as would have led him to appear in the earlier volumes. We note that he has written on Theodore Parker, Pietism, Rationalism, Rothe, Schliermacher, Strauss, Swedenborg, and Unitarianism, in fact, that he is the writer on theological subjects. That such economy is unworthy of this Cyclopedia is obvious. If it had been announced that from a certain volume forward, the articles of this class would be furnished by an unknown Mr. Smith, the subscribers would certainly have been fewer.

Mr. Smith seems to have had no preparation for writing a sketch of Swedenborg. He could have made more mistakes, to be sure, but not easily if he looked up his subject at all. We mention these erroneous statements with very little comment. Mr. Smith is in error in saying that Swedenborg

"completed his university course at Upsala," and again in error when saying that "he distinguished himself at the siege of Frederickshall"; for he did not complete the course at Upsala, and he was never at Frederickshall. Mr. Smith says that "from that time, 1747, Swedenborg gave up all worldly learning"; but every biographer of him should know that in 1766 he published a tract on a "New Method of Finding Longitude." Mr. Smith states that in 1747 Swedenborg "took up afresh his study of Hebrew"; but he had not studied it before. Mr. Smith states that Swedenborg "professed to have derived the whole of the 'Arcana Celestia' by direct illumination from the Almighty, and not from any spirit or angel." Had he ever read the book he would have found that the portions in regard to other earths were obtained through the spirits of those earths. Mr. Smith then states that the work on "Heaven and Hell" "consists of extracts and portions of the 'Arcana,'" thereby showing that he never even looked into the book. Mr. Smith speaks of the "Apocalypse Explained" as "expounding the doctrines of the New Church," making it clear that even its title conveys to him no idea of its contents. A similar description is given of "Divine Love and Wisdom," which is said to be "the most philosophical, brief account of the principles of the New Church." He does not even mention the titles of the other books.

To show the utter inability of Mr. Smith to write on this subject, we quote the following words from his attempted summary of our system: —

> "Another distinctive feature is that Jehovah did not go back to heaven without leaving behind Him a visible representative of Himself in the word of the Scripture."

It is not strange that Mr. Smith should finally take refuge in epithets, as misapplied as his more sober language. Thus he frees his mind from its vain effort by ejaculating, "extravagant anthropomorphism, mechanical materialism, theological narrowness, wild allegorizing, entire absence of historical knowledge, astounding prophetic claims of the man and his system."

We do not remember any work of this sort which has so failed in this respect. The "American Cyclopedia" employed one of our most competent writers for its corresponding article.

SACRAMENTAL WINE.

Mr. S. C. Brace, of Philadelphia, has printed in the *Record* of that city the following letter, which presents a new suggestion as to what wine is treated of in our doctrines when the general word *vinum* is used: —

"In his treatise on the 'Holy Supper,' Chap. vi., Swedenborg says that the man who approaches this ordinance without the proper spiritual appreciation, 'sees the bread and wine with his eyes, and tastes them with his tongue, yet in his own mind thinks, What is this but a useless ceremony? *Wherein do this bread and wine differ from that on my own table?*' The words which we italicize seem to show that Swedenborg had no thought that one would ever see any other than ordinary wine used in this rite of the Church. It is not to be supposed that this unqualified partaker is accustomed to having unfermented grape juice on his own table. This sentence is, therefore, equivalent to admitting that regularly prepared wine was always, in the sphere of Swedenborg's observation, the wine of the Supper. Such a sentence could not have been written by one who knew that an observer would find in use in some churches an article very different from that which he had on his own table; and still less could it have been written by one who regarded the use of ordinary wine on such an occasion as reprehensible. We find no evidence that Swedenborg, or any other writer of his time, ever heard of a proposal to use unfermented grape juice in the eucharistic celebration, when regular wine could be readily procured. Whatever may be proper or improper in the case, the proposed substitution is a suggestion of recent origin, and cannot be traced as far back as the beginning of this century. If any one thinks differently, let him furnish fair and square evidence which will carry the suggestion back of 1830."

The passage here referred to is T. C. R., 722, which says:

"He who comes to the Holy Supper, but does not acknowledge God, profanes it, for with his eye he sees the bread and wine, and with his tongue tastes it, but his mind thinks, What is this but valueless, and how do these differ from the like on my table?

Nevertheless I do it, lest I be accused by the priesthood, and hence by the vulgar, of the infamy of being an atheist."

THE CONCORDANCE, VOL. I.

With Part XIX. of the Potts Concordance the first volume is complete, and so we have given the title and introduction. The full title is, —

"The Swedenborg Concordance. A complete Work of Reference to the Theological Writings of Emanuel Swedenborg. Based on the original Latin writings of the Author. Compiled, edited, and translated by the Rev. John Faulkner Potts, B. A. In four Volumes. Volume I: A to C. London: Swedenborg Society (instituted 1810), 36 Bloomsbury Street. 1888."

The introduction, printed in large type, explains the plan of the work and contains a list of the books in chronological order and the singularly ingenius list of abbreviated titles which Mr. Potts has devised.

Already the work has become so useful that we would again urge our readers to subscribe for it. They may do so through our office.

THE SWEDENBORG WHALE.

In a letter which Swedenborg, then Swedberg, sent, in 1710, from Brunsbo to Ericus Benzelius, his brother-in-law and librarian of the University at Upsala, he said: —

"Four or five weeks ago the bones of a giant were sent from here. I hope they have arrived safely."

These bones he afterwards discussed in his little work *Om Wattnens Högd, etc.*, "The Depth of Water about Sweden in Primeval Times," using, as one of his proofs, this skeleton of a whale discovered inland. The skeleton is preserved in the museum at Upsala, under his name.

A recent copy of *Nature* says, —

"At a recent meeting of the Scientific Society of Upsala, Dr. C. Aurivillius read a paper on the Skeleton of the so-called Swedenborg Whale (*Eubalena Svedborgii*), discovered last November, in the province of Holland, in a layer of marl, fifty feet above the

sea. Remains of this species of whale have only been found once before, namely, early last century, when some parts of one were discovered in the province of Western Gothland, three hundred and thirty feet above the sea and seventy miles inland. It was at first believed that they were the bones of some giant, but it is said that Swedenborg discovered their true nature. The skeleton has been presented to the Upsala Museum."

THE HOLY ONE OF GOD.

Beneath life's struggling, restless tides,
That ebb and flow eternally,
A thought of rest and peace abides,
A dream of bliss and heaven hides, —
A foregleam of eternity.

The bustling world may noise about
The weary ear day after day,
Yet far beneath the din and shout,
Untouched by traffic's heedless rout,
In blending colors softly play

The holy beams of heaven's sun,
Unseen, unheeded, silently.
But when our little day is done,
And swift our earth-life's course be run,
The curtains of eternity

In silence and in glory part,
A voice says, softly, "It is done."
Ah! far within thine heedless heart,
He dwelt alone, unknown, apart,
The Saviour, Christ, the Holy One.

A. Roeder.

BOOK NOTICES.

THE WINE OF THE HOLY SUPPER IN THE LIGHT OF ANTIQUITY, SCRIPTURE, AND DOCTRINE. By the REV. R. L. TAFEL, JOHN PRESLAND, THOMAS CHILD, and R. J. TILSON. London: James Speirs. 1888. pp. 141. Sent free on application.

So much has been said among our people in England and America on this subject that it seems to have been exhausted. And as haste and even bitterness have entered to some degree into the discussion, it has seemed that further talk would do harm rather than good. We therefore received this pamphlet with some doubt, supposing it to be intended mainly as a *résumé* of argument on one side. Having read it carefully we can say at once that, if some of the notes had been omitted, its tone would certainly be unexceptionable. As to its scope, it is very full and makes its quotations from ancient writers at first hand, adding much careful testimony from Swedenborg. We consider it the best presentation yet made of the views of most of our people. With a brief address to the New Church in Great Britain and America, in which they say that they act upon invitation of four of the London societies and claim no "special capacity," the writers give what they hope will seem a "conclusive presentation."

Some of the points presented are that the expression "fruit of the vine" is Jewish Prayer-Book usage, and means fermented wine; that the red color of the wine evidently in use by our Lord when He spoke of His blood is produced by fermentation; that the sauce of the passover in which the "sop" was dipped was required by the ritual to contain fermented sour wine; that fermented wine cannot be referred to in the command to Israel to remove all leaven from their houses, because their stores of wine could scarcely be moved; that Paul's rebuke of the Corinthians who became intoxicated at the communion shows that the early Christians used fermented wine; that the "sweet wine," spoken of by Greek writers, was itself fermented; that Columella's rule for making it required that it should ferment; that the distinction between grape-juice and wine was known and always observed by writers before and after our Lord's coming; that these two are so

distinct as necessarily to have different correpondences; that the one is formed from the other by a process which corresponds with the purification of the nature by rejection as lees of what is impure; that to hold that two substances so distinct have the same correspondence is to deny the principle of this law; that grape-juice corresponding to natural truth does not belong to the communion, which deals with what is spiritual; that the importance of using pure wine is to be inferred from the fact that the influence of the angels is affected by the nature of the food which men eat; that the office of alcohol in small quantity is preservative, like the prussic acid in the gastric juice; and that liberty and charity in regard to the wine to be used at the communion should respect and not ignore the truth.

We have only indicated certain points which struck us. Readers will note others. As before implied, some of the notes seem to us to be expressed in a style which a minister should not use. He should be neither excited in argument, nor irritating to an opponent, nor given to ridicule.

The evident care and scholarship of this pamphlet deserve only commendation. We hope that it will be widely read, and believe that it will do good.

THE REALITIES OF HEAVEN. Eight Lectures. By the REV. T. F. WRIGHT. Philadelphia: William H. Alden, cor. Twenty-Second and Chestnut Streets. Printed by J. B. Lippincott Company.

THE question of the first lecture: Is there a spiritual world? is asked of those who are assumed not to know that there is such a world. Those addressed are taken by a friendly hand and led along, step by step, to the conclusion that there is such a world. The impression produced by the reading is that the open-minded person who is assumed to ask the question, will come to the conclusion that there is a spiritual world, and that he will have obtained a distinct general idea of its position and near relation to this world.

The object of the second lecture, whose title is, "The Inhabitants of the spiritual world," is to lead those who do not know, freely and intelligently to the conclusion that those inhabitants are no other than men who were born and have lived in this world; the good, men who have become regenerate, and the evil

those who have not. What is said seems entirely helpful towards such a conclusion.

The third lecture, the title of which is "The Change of Worlds" is one of much power and leads with great force of Scriptural and rational statement to the truth that man, at death, leaves entirely the material, and thenceforth lives in the spiritual, body.

In treating of "Judgment in the Spiritual World," which is the subject of the fourth lecture, the idea of a general judgment at the end of this world, which has with apparent sanction of Scripture been taught, is first taken up. The incorrectness of this idea is, by just interpretation of Scripture, shown, and then the real nature of the judgment, as consisting in the free development of the life which man has formed to himself by his works in the world, is very clearly and, to a candid mind, convincingly brought out.

Similar remarks might be made in regard to the successful treatment of the subjects of the four remaining lectures, as the careful reader will learn for himself. A remark is made near the close of the fourth lecture, which hardly appears to be warranted. The closing paragraph begins with the words, "It is of the evil that the word judgment is used." Both the good and the evil are judged. Judgment applies to both. — See A. E., 413.

It is not to be doubted that the publication of these lectures in a volume by themselves will be of great use. The class of persons who need, who appreciate, and rejoice in this mode of teaching is a very large one. There are people connected with all the religious organizations who will read the book with interest and profit.

J. P.

Power and Liberty. By Count Leo Tolstoi. New York: Thomas Y. Crowell & Co. 1888. pp. 132.

This essay, translated from the French by Huntington Smith, and so well printed as to be easy reading, shows Tolstoi in a new phase. He is not here the novelist most keenly analyzing human weaknesses, nor the moralist proposing remedies for human ills, but the calm philosopher, examining the grounds of human action, and contending that historians are wrong in attributing great events to the wills of conquerors, and that they and all men are under necessity from their relation to their circumstances, to their place in the cycle of time, and to preceding events which act upon them as causes. Tolstoi is here as far removed from the religious

enthusiast as he can be, and, through ignoring Divine Providence, is a fatalist. He goes so honestly to his point, claiming that there is no real liberty, only an appearance of it, that he says, confidently, —

"I lift my hand and let it fall. The action seems to me to be free. But when I ask if I could have lifted my hand in any direction, I see that my gesture was made in the direction of least resistance from surrounding obstacles, and from the organization of my own body."

This seems to us absurd. But the whole essay is unusually acute reasoning, and merits a careful reading by any one who would sharpen his wits. We do not know of a keener *critique* in literature than this of Tolstoi on ordinary ideas of freedom. Nor do we see how his view can be avoided save by receiving the doctrine of the New Church, that the apparent surrounding necessity is either the providence or permission of the Heavenly Father, and that man's freedom is the constant gift of the same merciful Lord.

Co-operation, the Solution of the Labor Problem. By J. W. McSlarrow. Alvis, Arkansas. pp. 39. 10 cents.

All who have made the acquaintance of Rev. Mr. McSlarrow know him to be an earnest and modest worker in our cause. This pamphlet contains what was perhaps a lecture to an assembly of Knights of Labor. He points out that competition is based on selfishness and tends to injure the producers whose goods are sold at the lowest possible price, and he holds that coöperation is based on charity, obtains a fair price for products of farm or shop, and tends to do away with middlemen and their gains. He introduces an extract from Mr. Giles's good lectures on Labor, and openly indicates his belief that the new system of coöperation belongs to the new age. He wisely deprecates that lawlessness and intemperance of word and conduct which some have indulged in.

The Story of Ireland. By Hon. Emily Lawless. New York: G. P. Putnam's Sons. 1888. pp. 423. $1.50.

It is difficult to see how the history of Ireland could have been made more pathetic than it is, as briefly told in this series of "The Story of the Nations." Always treated by England with about the same injustice that we have used with our Indians, or that England used with us before the Revolution, Ireland has remained a helpless rival and a hopeless antagonist of England. While it

is plain that the internal dissensions to which she was long subject did much to keep her in a pitiable state, yet it cannot be denied that the great trouble which she now causes England is in part deserved. If firmness without cruelty could have been used, the naturally excitable population might have avoided some of the long list of massacres which are briefly but graphically narrated in this book. Every one should know Ireland's history, and here is an excellent summary of it.

THE DIVINE SATISFACTION. By JAMES MORRIS WHITON, D. D. London: James Clarke & Co. 1886. pp. 94. One shilling.

DR. WHITON is so well known as one of the most clear-sighted and free-minded of progressive American theologians that we were surprised to find that English publishers have been apparently the only means of giving to the world his thoughts about "What should and what should not be thought about the Atonement." In his quiet way, with notably accurate illustrations, he sets forth the unworthiness of the old views, and enforces the better understanding of the "proof-texts." We see nothing in these pages to criticize and much to commend. The thoroughness of the essay on the "Divine Satisfaction" will be seen when we state that he treats of it under the heads of Divine Law, Righteousness of God, Christ the Propitiation, Christ a Sacrifice, and Divine Sacrifice. He adds two essays respectively on "Forgiveness of Sins," and "Justification by Faith."

BEWITCHED. By LOUIS PENDLETON. New York: Cassell & Co. 1888. pp. 288.

MR. PENDLETON has written a weird story of a young misanthrope who went away to a solitude in Florida and dwelt there a recluse till a wicked Spainard came bringing a beautiful lady and her uncle, both decoyed from their home in New Orleans. Then plotting by the Spanaird to engage the lady's affections goes on daily, while the recluse, at first disdaining such thoughts and then admitting his love for the lady, counterplots till the wickedness is revealed and true love triumphs. It is a story of unnatural excitement, but shows unusual descriptive power. Two shorter stories "Ariadne in the Wire-Grass," and "The Story of Black Dan," are more to our mind and are excellent of their kind, especially the last which takes front rank among plantation tales.

THE NEW CHURCH.

THE ENGLISH CONFERENCE.

THE most fully attended session of Conference ever held assembled in Accrington, Aug. 13. The ministers and representatives present numbered one hundred and twenty-six. Last year in London, when we had the pleasure to be present, the number was ninety-eight. Conference had met before in Accrington, in 1850, with forty-eight; in 1866, with sixty-three. The present number was therefore deemed highly significant. The largest number of delegates which a Society is allowed is three. The membership of the largest Societies is: Accrington, 499; Kensington, London, 293; Radcliffe, 263; Birmingham, 250; Manchester, 244; Argyle Square, London, 198; Heywood, 166. Some of the Sunday Schools are very large: Accrington, 776; Heywood, 432; Radcliffe, 420; Kensington, 308.

The meeting was preceded by that of the Temperance Society, which some six of the ministers attended, with a large number of lay people. Two subjects were considered, sacramental wine and the narrowing of the membership to total-abstainers. On the former no new points were advanced; on the latter no decision was reached. We have no doubt that the Bands of Hope are doing useful reform work, and wish that this might appear more fully in the annual meeting, which now seems to be almost exclusively concerned with the sacramental question. A new president was chosen, Mr. T. C. Lowe, of Birmingham, a devoted worker.

The first session of Conference is held on a Monday evening, for religious service and signing the roll. At the meeting on Tuesday, the fourteenth, Rev. Richard Storry was elected president, — a fitting recognition of his fiftieth year of ministerial service. Mr. Storry, in accepting the position, said that he was the last of his generation, Bayley, Madeley, Shaw, Bradley, Noble, Smithson, Howarth, Rendell, Woodman, and Boys having all passed on. He then said, —

"The New Church, which is to be the crown of all Churches, cannot be indifferent to the changes which are taking place in the Christian communities by which she is surrounded. The cause of these changes is not of this world. The

agitation and unrest which disturb the Churches are from the spiritual world, and are a marked fulfilment of the prophecy, 'Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken.' Whether the progress of society shall be by storm and tempest or as the clear shining after rain, it will be guided by a Divine hand and go forward to a glorious end. Men can no more arrest the progress of society than they can stop the motion of a railway train by throwing a handful of feathers in the face of the engine. Man's resistance to Divine operations is powerless. Change has come upon the Churches, and we are bound to believe that the Providence which is over the Church will guide these changes to a successful issue. There are two features in modern sentiment which are certainly in the direction of New-Church teaching. The first of these is the tendency to exalt the Christian Saviour. The second feature is that the religion of Jesus is not mere opinion, but practical benevolence. It is to raise up the fallen, to lift up the lowest and most down-trodden, and to improve the social condition of the world. The neglect of doctrine arises from the distrust of some, and the dislike of others, to the creeds. The contentions of conflicting theologians, the 'wars and rumors of wars' of Scripture prophecy, have made manifest the inadequacy of the creeds to expound the Scriptures and enlighten the mind of the Church. A general unrest has taken possession of the minds of the teachers. The old has departed, or is fast departing. The new is still unshapen, and often far removed from the doctrines of the New Dispensation. But where it falls short of the truth it is our privilege to possess and our duty to promulgate, it is still preparing the way for the work which is before us. The marked change of theological opinion has created alarm in the minds of some of the most prominent adherents to the older faith. Efforts have been made to bring back the opinions of the teachers to the confessions of the past. These efforts have failed. The doctrines fossilized in confessions and catechisms, in chapel deeds, and ordination vows, have lost their hold upon the growing mind of the age. The old sits as a nightmare upon the bosom of the Church. The struggle to throw it off may be painful and protracted, but it is not uncertain. The cry is not today, as it was in the Nicean period, Athanasius; but the truth against the world. Meanwhile the second dawning aspiration of the Churches presents a useful lesson to us. The doctrine of Christian love is preëminently a doctrine of the New Church, — held, I fear, more tenaciously in doctrine than realized in practice. In relation to this, as to the general range of Scripture truth, the seed-corn of the future harvest of humanity is in the granary of the New Church. As a Christian community, measured by numbers, we are a small body, yet by no means without influence on the larger communities by which we are surrounded. But if we are to fulfil our mission we must not be mere chatterers about doctrine, but living examples of Christian life and character. (Cheers.) Doctrines, like men, are estimated by their fruits. It is not every one who can enter into elaborate arguments or grasp the refined subtlety of interior thought, but every one can distinguish genuine goodness when clothed in 'the robe of righteousness' — the robe of meekness and brotherly kindness — and active in the promotion of good-will and peace among men. I cannot flatter either the Conference or myself that we shall pass through the present session with no conflicting opinions. But, in the discussion of subjects on which we may differ, and honestly differ, I trust that our discussions will be conducted in the

spirit of charity and mutual affection. The calmness of dispassionate inquiry is not more necessary to the discovery of truth than to the wise arrangement of Church organization and orderly ecclesiasticism. If we love as brethren we shall in the end see as brethren, eye to eye. If the members of the Church are as living stones, builded by the wise Master Builder into a temple of righteousness, there will be a variety of gifts arranged in order, blending the harmony of just proportions with diversity of color, and resplendent with the light and beauty of holiness. The Church is the Lord's. Its life and light are from Him and are Himself in the souls of His children. And as the Church is the Lord's, so the progress of the Church is His. The disposition and the power to serve Him in the building of His Church and the promulgation of His truth, are His gifts. The work is His, and the glory is His; and the heart-feeling and utterance of every true worker in the Church, whether in the pulpit or press, the committee or the Conference, is 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake.'"

According to custom the nomination of the next president was then made. Mr. E. J. Broadfield, seconded by Rev. Peter Ramage, editor of *Dawn*, and Mr. Lowe, nominated Rev. Joseph Deans, of Leeds, an active minister and a new candidate for this office. Rev. J. F. Potts nominated Mr. Storry for reëlection, holding that there should be more permanence in this office. Mr. Storry declined a reëlection, and Mr. Deans was chosen unanimously.

Three new ministers were received, Messrs. Lock, Griffiths, and T. F. Robinson.

The messengers of our Convention, Hon. J. Y. Scammon, of Chicago, and Mr. F. A. Dewson, of Boston, were then cordially received, and our annual message, this time written by Rev. W. H. Hinkley, was read. The messengers also responded appropriately to their welcome.

The report on missions, home and foreign, showed the usual activity. Signor Scocia, in Italy, Mr. Winslow, in Denmark, and Mr. Boyesen, in Sweden, had received assistance. They deserved to do so; and we would remark that Mr. Görwitz, in Switzerland, and Mr. Manby, in Sweden, also deserve the sympathy and assistance of our English brethren.

On the subject of changing the time of Conference meeting a majority were for retaining the present time, — which is very convenient for American visitors.

The last year a committee was raised to consider a plan of something like a common purse for the societies, so that each minister may draw from it an established salary sufficient to warrant his living in some security and comfort. This idea, which theoreti-

cally has much to commend it, had received ample study. It was ascertained that the largest salary now paid is £450, and the lowest £60, and that to guarantee £150 to each of fifty-six societies would require £8,400, which is more than is now raised by these separately. Rules for carrying out the Committee's plan were submitted, but action was deferred on account of other pressing questions, and the Committee was re-appointed.

Closely allied to this subject was that of the care of weak societies. As in America, an English society sometimes fails to develop into self support, and becomes a charge to the rest, if it does not wholly cease to exist. A recent case at Ipswich was referred to, and a fear was expressed that other instances would occur, unless efficient aid was given. Mr. Gunton believed that absolute failure showed a lack of godliness in the members, and that a few ought to go on and hold meetings undismayed. The National Missionary Institution was by vote urged to do its best to foster weak societies.

Rev. J. F. Potts preached that evening the Conference sermon.

The report of the retiring president, Dr. R. L. Tafel, was taken up and gave rise to some discussion. The order of the ministry, its duties and authority, were treated of in the report at some length, when usually the president's report has only given information of official acts and the practical working of the societies. Mr. Deans moved to print only the portion treating of official duties, and was supported by Rev. Messrs. Barlow and Rodgers, and Messrs. J. Robinson, Backhouse, Lowe, Best, Broadfield, Bayley, and Elliott. The printing of the whole was called for by Rev. Messrs. Presland, Potts, Tafel, Buss, and Tilson, and Messrs. Gunton, Speirs, Ottley, and Eadie. It was finally voted that so much of the report should be printed in the minutes as referred to questions contained in the President's circular. It would seem that the very honest, but somewhat abrupt and theoretic, way in which the retiring president and others presented their views in this and other cases had a tendency to confirm members in a sort of distrust of the ministers and in a disposition to restrict the ministry to a condition of little influence, thereby defeating the end aimed at.

The Secretary's report showed 5,930 members, — a gain of two hundred.

The evening assembly was a great success. The spacious new

school rooms were filled. A band from the school furnished music. Councillor James Kenyon presided. Among the speakers were Mr. Storry who expressed the thanks of Conference for its hospitable reception; Mr. Broadfield who congratulated Accrington on its manifest progress; Rev. W. A. Presland, the Accrington pastor, who acknowledged the kind compliments; Mr. Dewson who wished that our societies in America had such school rooms; and Mr. Scammon who referred to the interest which Lancashire had felt in the Union cause during the war.

On Thursday, a resolution that two wines should be furnished at the Conference sacrament was then considered. There being a number who desired the juice of the grape, in the form approved by Dr. Ellis, it would seem to us that no objection need be made to their accommodation; but to many at Conference it seemed that the body should not thus commit itself to what they regarded as an error. The debate lasted seven hours and was very earnest, but was maintained in a kindly spirit. Mr. Deans led off for the resolution, and Rev. J. Presland for the opposition. Among other speakers were Rev. Messrs. Tansley, Mackereth, Barlow, Rendell, and W. A. Presland, and Messrs. Fairbrother, J. Robinson, Backhouse, Orme, and Lowe for the resolution; and Rev. Messrs. Potts, Tafel, Child, Tilson, Buss, and Messrs. Ottley, Speirs, and others against it. The resolution was finally adopted in this form, —

"That without expressing any opinion with regard to what is called the wine controversy, the Conference advises that for the present there shall be two Communion services, at one of which fermented wine and at the other unfermented wine shall be used on the Tuesday evening in Conference week."

We would have been glad to read that two services were not needed, and that all could be present, using their preference as to the elements.

In the evening, a meeting having a double purpose was held, for making a presentation to Mr. Storry, and for hearing a series of addresses on subjects of importance to the Church. Apparently this was too much for one evening, after so busy a day, for the special event was made the occasion of heartfelt speeches by Alderman Isherwood, of Heywood, Rev. J. Presland, and Mr. Broadfield. The alderman described the work of Mr. Storry, who first came to Heywood, at £25 a year, to a bit of a chapel, but labored earnestly, teaching the school day and evening, going on missionary tours, and doing much for Heywood outside of his

parish. A purse of £283, or nearly fifteen hundred dollars, was then presented. Mr. Storry received the gift in a speech of gratitude and wise advice, especially commending piety as a means of grace. Mr. Storry seems to have borne his praises in the same humble way which Mr. Pettee has shown.

The addresses were by Rev. C. H. Wilkins on "A Living Faith in the Divine Humanity"; Rev. R. R. Rodgers on "Variety in Unity"; and Mr. John Bragg on "Successful Congregations." We hope to have more to tell of these addresses.

Friday was a day for action on reports of committees. An evening session was necessary. Rev. J. Presland was re-appointed editor of the *Magazine*. Three students for the ministry were voted aid. The societies at Bermondsey, Burnley, and Peckham were received. Applications for the ordination of Messrs. Rowse, of Blackburn, and Potter, of Walworth, were granted.

The inquiry with regard to Dr. Tafel who had ordained Mr. Slight, and Mr. Potts who had ordained Mr. Farraday, both in a manner not recognized by Conference, resulted in a statement from the gentlemen that they had acted in conscientious opposition to the method of licensing laymen, but without a purpose to supersede the action of Conference. They were not intending to persist in their position pending a consideration of the subject. The Conference referred the whole matter of the ministry to a Committee and dropped the special subject.

A service for solemnly welcoming young persons to their first Communion was proposed by Rev. W. A. Presland, and seconded by Rev. J. R. Rendell, but was opposed, for reasons which we have not learned, by Rev. Messrs. Buss, Child, and Barlow, and several laymen, and so was defeated.

We are indebted to *Morning Light* and *Dawn* for these first reports. The great importance of the Conference to the good of our cause at large leads us to give our readers the foregoing brief account, and to express the hope that they will look forward, each and all, to being present at Conference, sometime, so as to hear the very ready and forcible debates and to join with the familiar names the respective personalities of their owners.

We learn with great pleasure that Mr. Richard Gunton, Treasurer of the Conference, and a devoted missionary worker, will come to America next year. He will be warmly welcomed.

THE RELIGIOUS WORLD.

FAVORABLE VIEW OF ROMANISM.

BISHOP FOSTER, of the Methodist Church, has lately said in the *New-York Independent*: —

"There are remaining elements of the true Christian Church within the Papal Church, despite the errors with which it is encumbered, and despite its many wrongs against humanity. Nor must it be assumed that it is impossible to reform the entire body and bring it into line with the Christian movement. It is indeed a great and difficult undertaking, possibly hopeless, but prosecuted in the right spirit and with wise methods, something will be gained. There are signs of an advance. The changeless is changing, wherever it comes into direct contact with life. . . . The Encyclical of Baltimore had in it the true ring. . . . When the true light fills the heavens of the modern age, one by one the Pagan accretions that have incrusted the Romish ritual and creed for a thousand years may drop away and disappear."

SUNDAY SICKNESS.

THE *Presbyterian Journal* describes it thus: —

"*Morbus Sabbatticus*, or Sunday sickness, a disease peculiar to church-members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well; awakes feeling well; eats a hearty breakfast; but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

"In the afternoon he feels much better and is able to take a walk, talk politics, and read the Sunday papers; he eats a hearty supper; but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up on Monday morning refreshed and able to go to work, and does not have symptoms of the disease until the following Sunday. The peculiar features of this disease are as follows: —

"1. It quite often attacks members of the Church.
"2. It never makes its appearance except on the Sabbath.
"3. The symptoms vary, but it never interferes with the sleep or appetite.
"4. It never lasts more than twenty-four hours.
"5. It generally attacks the head of the family.
"6. No physician is ever called in to attend the patient.
"7. It always proves fatal in the end — to the soul.
"8. No remedy known for it except earnest prayer.
"9. Religion is the only antidote that will cure.
"10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction."

TRUE SCIENCE IN SCRIPTURE.

HENRY DRUMMOND wisely said: —

"True poetry is only science in another form. And long before it was possible for religion to give scientific expression to its greatest truths, men of insight uttered themselves in psalms which could not have been truer to nature had the most modern light controlled the inspiration. 'As the hart panteth after the water-brooks, so panteth my soul after Thee, O God!' What fine sense of the analogy of the natural and the spiritual does not underlie these words. As the hart after its environment, so man after his; as the water-brooks are fitly designed to meet the natural wants, so fitly does God implement the spiritual need of man. It will be noticed that in the Hebrew poets the longing for God never strikes one as morbid, or unnatural to the men who uttered it. It is as natural for them to long for God as for the swallow to seek her nest. Throughout all their images no suspicion rises within us that they are exaggerating. We feel how truly they are reading themselves, their deepest selves. No false note occurs in all their aspiration. . . . How artlessly they call upon Him to entertain them in His pavilion, to cover them with His feathers, to hide them in His secret place, to hold them in the hollow of His hand, or stretch around them the everlasting arms! These men were true children of Nature. As the humming-bird among its own palm-trees, as the ephemera in the sunshine of a summer evening, so they lived their joyous lives. And even the full share of the sadder experiences of life which came to all of them, but drove them the further into the Secret Place, and led them with more consecration to make, as they expressed it, 'the Lord their portion.' All that has been said since, from Marcus Aurelius to Swedenborg, from Augustine to Schleiermacher, of a besetting God as the final complement of humanity is but a repetition of the Hebrew poets' faith. And even the New Testament has nothing higher to offer man than this. The psalmist's 'God is our refuge and strength,' is only the earlier form, less defined, less practicable, but not less noble, of Christ's 'Come unto Me, and I will give you rest.'"

MANY IN ONE.

IN his book, "Love the Fulfilling of the Law," Dr. Norman Macleod speaks thus of sects: —

"As for church government, I always look on it as a question of dress, of clothes, — or, rather, of spectacles. What suits one eye won't suit another. What does it signify whether a man reads with the gold spectacles of Episcopacy, or with the silver ones of Presbytery, or with the pinchbeck ones of Independence, provided he does read, and reads better too with the one kind than the other, and does not blind himself with the goggles of Popery? Though I hate schism, yet I do think that different governments are ordered in the wisdom of God, who knoweth our frame and remembers we are dust, to suit the different conditions of men."

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., $20. Any volume separately, $1.75.

Index to the Arcana Coelestia, $1.75.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents. 12mo. Boards, 50 cents. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, $2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 15 cents.

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The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

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The Earths in the Universe. With an account of their inhabitants. American 8vo. Edition. Limp cloth, 60 cents; paper, 30 cents.

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The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

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